



THE EXODUS

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THE EVOLUTION OF EVOLUTION.

The highest species observable in the world to-day is the Spiritualizing Man who is surrounded by his legitimate predecessors as members of a common family. The differing species according to the Scale of Being are all about him. He knows them but they do not know him. They have had mastery over him but he is gaining mastery over them. He is being lifted up and drawing them after him. They serve him, because he and they are serving the Great Purpose; he voluntarily, they involuntarily.

He is doing because he will, they because they must. He is individualizing the universal. His eye is single to the Absolute and is not diverted by Sensation. He compels Sensation to ascend to higher levels. He conquers, not merely restrains, the brute. At work in Nature's laboratory he is the alchemist, who transmutes baser metals into gold. To him, "I am," is more than "I feel"; to be centre of the Universe is more than to be a bundle of sensations.

The Spiritualizing Man is not a mere believer. He is the species that understands. Understanding that the ability to conceive a higher than the present species involves the ability to reach it; that the Great Purpose is INCARNATION OF THE ABSOLUTE, he sees that all Nature is for him and he for it, as the Absolute is for him and he for it. He needs no human mediator as one who makes the Absolute *for* him, what otherwise it could not be. He needs all mediators that make it *to* him what otherwise it would not be. And he has them as he needs them.

The Moral Man has been a mediator for him, showing him that he can not reach and incarnate the Absolute in his own—in the strength of that species. Experience has proved its limitations. With toughened moral fibre he has also severe bruises. The Actual Man is not yet made whole, cannot be made whole till the Power of the Whole is discerned; till through Desire for Nutrition and the Instinct of Appropriation it begins to be appropriated.

Part for part and the whole for the whole is Nature's logical necessity, like to like her eternal order. Voluntary as well as unconscious agreement is necessary to establishment of that order, to conscious realization of the possible. The highest species involved in Primal Man can never appear as the Actual Man till understanding of Purpose, Order, and Possibility has been gained by the existing species; till there is that transformation in Ideal, the unveiling of the highest, that opens a new and a living way.

The power of the God-Ideal, Likeness to the Absolute, must add Spiritual Might to Moral Strength, its drawing power helping the Soul to walk up the steep ascent from centre to circumference, while it is also impelled forward by the persistence of Primal Energy.

This understanding, an evolution consequent upon the "Dawn of Mind" and its legitimate successor, which makes the Soul the conscious as well as unconscious centre of the Universe, is reached through that experience which is the Angel of Revelation, ever present in existence. From the Dawn of Time he stands beside the Soul, mute and with folded wings, waiting his opportunity to speak and instruct. The Physical Man fears and shrinks from him, the Mental Man contemplates and pronounces him "a thief and a robber." The Intellectual Man endeavors to cheat and circumvent him, the Moral Man desires blessings at his hands without knowing how to secure them. The faces he wears for the different species make him in turn the Scourge, the Betrayer, the Destroyer, and the Redeemer. As his language is learned his voice is heard; and from discord grows harmony. From enemy he becomes the friend who has guided the Soul to where the Likeness is unveiled; the continuing friend who helps the Soul to clothe itself with Immortality. No longer with folded, but with unfolded wings he accompanies his charge in its ascent, shielding it from the stronger rays of the heavenly light, which it is not yet able to bear, and, from the attraction which tends to draw it down.

As ever-present opportunity for Self-Knowledge, and for proof of its truth and power, the Soul at last welcomes Experience, that it may say "I know that I know." The revelation is yielded up. For the Soul all mankind assumes a new aspect. Vague whispers which from time to time have reached the inner ear, swell into one grand voice which proclaims the secret of Nature. "Unto us a Son is born, and the government shall be upon his shoulder." Use, instead of used; control instead of controlled; mastery instead of mastered. The government shall be with the Soul instead of with "Nature's moving forces."

It shall make, though Cause and Effect, as Law, are making. "Let us make man in *our* image." Law and eternal Order, and the user of Law and Order, together make as the Actual Man, the highest species involved in the Original Genus.

Through failure a higher need, with higher need a higher supply, with higher supply and ability to use it, a higher product. But here is the great necessity—ability to use the higher supply, the Power of the Whole. This requires Humility. The pride of the Intellectual Man, which goes before the fall of the Moral Man, must give way to this highest Ideal, Likeness to the Absolute. In its strength the Soul must find both peace and victory; peace in the battle by which comes the victory, for it fights for the Soul. The Descent helps the Ascent. The Divine descended into the Human wars with all that prevents the ascent of the Human.

Now the time has come for wise use of Human Energy. Fundamental in Nature (Vol. II., No. 7) its immediate consequence is Shape or Specialization, its after-consequence, integration according to Shape. This integration is first unconscious because of the Soul's natural ignorance of its own nature and environment. As the ignorant user of Human Energy, it forms within the natural limitation of Shape, that natural body which is the embodiment of its thoughts, integrating them in Cosmic Matter.

It makes unwittingly and unknowingly what it sees and calls a man. As the enlightened user of Human Energy, as the critic and director, it makes knowingly and consciously a new man according to the Likeness. As it makes this man who is like unto the Absolute, this man is also made by Primal Energy itself.

The Creative Power, and the Soul as wise user of Human Energy, together (us) make that Actual Man who is the highest species consequent upon the Original Genus. The Spiritualizing Man is this maker who is in partnership with the Almighty, who is gestating the Immaculate Conception, which shall come to birth as the Divine Man—the "full stature" of the Soul and the ultimate of Nature; but who, as the Spiritualized Man, is the product of *applied* Human Energy and, as the Divine Man, is the Original Likeness to the Absolute.

This dual product, accomplished in and by the Power of the Whole, is the higher integration which has acted as disintegration of the Natural Man. The Soul as the sleeping looker-on has unconsciously, unintentionally, formed according to Specialization its Self-Idea. This Self-Idea has been integrated in Shape by the persistence of Primal Energy which works through Human Energy. Any product of this Forming Power subsequent to its fundamental product will be incorporated in that Shape by this persistence. It follows that whatever the Self-Idea, it will be incorporated or integrated.

But not till the sleeping looker-on, through experience, becomes awakened to be the observer and inquirer, can there be change in the Self-Idea. It will continue Natural, or according to the status of the Soul. As looker-on, seeing at first only the plane of Specialization, the Self-Idea is "I am this." Through

experience this Natural Self-Idea is contrasted with an Ideal. Through ascent of Ideals the Self-Idea ascends. Continually incorporated or incarnated, it changes incarnation by displacement.

When the Soul becoming director chooses its Self-Idea, and does so according to the wholeness of Derived Being in its Likeness to the Absolute, the highest pattern possible to be furnished for incarnation is reached. When the Soul becomes the enlightened user of the Forming Power—Human Energy keeping it steadily to the work of forming and holding this Self-Idea—Primal Energy working through Human Energy incarnates it in fundamental Shape and by displacement or disintegration renews embodiment.

Individualization of the Universal, accomplished by and in the Power of the Whole, is possible only for the Human species. This species as the Physical Man includes all lesser species. He is the first to say I AM. Then in the Great Evolution, Soul first utters itself. With the Mental Man it first asks "What am I." With the Intellectual Man it starts on its first voyage of discovery. With the Moral Man it both makes ports and suffers shipwreck. With the Spiritualizing Man does it first steer a steady course, riding waves and never engulfed by them, the light from the distant harbor showing the way amid the darkness.

In the eternal beginning the Law of Cause and Effect makes the Man. In Evolution, Self-Idea makes the man. In time therefore, the highest possible Man is not made till Self-Idea is like the beginning. In the beginning all is possible for the Soul, the eternal centre. In Evolution the Soul finds its opportunity for realization of inherent possibilities; for proof of its own nature. In Evolution, through recognition and use of Nature's fundamentals, the latent Soul becomes the positive Individual.

In Evolution through Self-Idea and Mastery of Human Energy, the Soul becomes the Master and Lord, the Incarnate God. In Evolution is seen the unveiling of the Absolute. By Evolution the Absolute is incarnated. Through Evolution the Absolute appears. In Evolution is seen, first, the unveiling of parts—expressions of the Absolute in infinite variety, the Scale of Being; afterward, the unveiling of the Whole, the Derived Being; and finally, its Likeness to the Absolute. By Evolution, first the parts, afterward the Whole, and finally the Likeness are incarnated. Through Evolution the Absolute and Derived Being appear as One, in Incarnation Likeness finally superseding difference.

When all is drawn to the centre of consciousness, the centre is expanded to the circumference, retaining use of fundamentals. Nature's Lord and Master works miracles—miracles to the uninitiated, the sleeping lookers-on. The Soul while merely the

used, fails to understand the user of Nature ; and it pronounces "impossible" that which is only impossible for it in its present status. The Master, living in the subjective rather than in the objective realm, as the conscious and enlightened centre of the Universe adds his own concentrated Will to the Initial Impulse, and "works the works" of the eternal and Absolute.

THE SPIRITUALIZED MAN.

The Spiritualized Man is the Man within the man, having Body within the body. He is the legitimate successor of his predecessors. From "the Beginning" to his formation there is no break in the continuity compelled by persistence of Initial Impulse. Though his beginning as the Actual Man, as a species, dates only from the true Self-Idea, potentially he always has been. Nothing can be evolved which is not primarily involved. Behind the veil of the outer Physical Man he has grown from Conception to Realization through voluntary use of inherent faculties and resources. He has been built by the Builder, and with material made ready by the Eternal, a building possible only when the Original Design is found and followed.

The Soul as the only factor in Nature capable of finding and following the Original Design, becomes Master instead of servant and uses the Natural as the means whereby he proves his nature and power. Through use of Human Energy according to Original Design, the highest aspect of Derived Being is made Flesh or Embodiment within the Physical Man. Blood, bone, and muscle remain ; but behind this natural veil or Specialization dwells Character—the embodiment of Ideal.

Never once in the change from Natural to Spiritual is the Principle of Continuity violated. Substitution of the more enduring for the less enduring, *to the Soul*, constitutes that continual change which is Time and Existence. Nature's order from Governing Principle to Specialization, is reversed for that centre of the Universe, the Soul. For it, from Specialization to Governing Principle is the order followed and incarnated.

And Incarnation is within, not round about and outside of the Physical Man.

(To be continued.)

STILL HIGHER CRITICISM.

We observe that Rebekah, like Sarah, is barren, and that Isaac "entreated the Lord for his wife." Her conception is also "from the Lord" or according to the true being; but "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

The natural and the spiritual are together, but distinct; and as the spiritual self-consciousness grows, or is gestated, within the natural, this younger is served by the elder; for all that pertains to the natural, human self-conception and experience serves the divine purpose and end.

Likeness rather than unlikeness must finally obtain as human experience ascends the scale of being, weighing, measuring, testing what is contained therein, finding naught in that which belongs only to time and space. Within, not without the Son of Man is the Son of God to be sought and found; and all human experience but makes possible or prepares the way for this Son of the Highest. Previous to the immaculate conception, experience and the things of sense and time rule the Soul; after it, they serve it in that they are the means by which this conception is proved to be the real and true; the means by which the soul finds and establishes its Likeness to God.

The real or enduring strength belongs to likeness, not to unlikeness. The strength of the purely human nature, the nature which differentiates Man from God, great as it may be, is not sufficient to carry the soul to the summit of divinity; for the way lies through Gethsemane. Eventually the Soul must overcome all that for a time overcomes it; and this overcoming, which proves the Son of God to be more than the Son of Man, is accomplished only in the strength of God-likeness.

Physical strength, mental strength, moral strength have place, have their times and seasons in the soul's travail and ascent to divinity; but none of them is sufficient to the end. Each and all "struggle" for the Soul without bringing it beyond the limitations of the plane where each is normal. They but prepare the way for spiritual might through their failure to accomplish what the Soul, by necessity of its nature, must crave.

In this story of Rebekah and her unborn children is pictured to us ourselves, if we have reached that stage in existence where a truly spiritual ideal strives with our sense-nature for our possession. Captive to this sense-nature naturally, we are de-

livered from captivity only through recognition of our birth-right. The sense-ideal and the divine ideal struggle together, a warfare for possession of the soul.

"Behold, there were twins in her womb. And the first came out red, all over like a hairy garment; and they called his name Esau."

With Esau is traced the continuity of the natural—the sense-nature and human self-idea; with Jacob the gestation of the immaculate conception.

Esau—he that does, or acts, or finishes.

Jacob—he that supplants, or undermines.

Esau, as the continuity of Adam—the natural man—is "red," the lowest color in the spectrum, and as colors follow each other in an orderly manner from lowest to highest, so the soul climbs from "red" to violet through intervening colors or stages, impelled by the necessity of its being. But the height—violet—is reached only by that which supplants the natural; by that highest self-idea which is Likeness to God, not by the purely human self-idea.

This supplanting of the first or natural self-idea by the last or immaculate self-idea, a supplanting that brings the soul from the Adam to the Christ, attends the awakening of the soul from the "deep sleep" of semi-consciousness. Experience has been the awakener, and all its pains and pangs angels in disguise; for except the soul proves, it does not know that it knows. And as it proves the limitations of sense-consciousness and human nature, it at last permits the true, the highest possible self-idea to supplant the natural one. "He shall be great and shall be called the Son of the highest." (Luke 1:32.)

That which supplants is ruler in the kingdom; that which is supplanted is the servant in the kingdom; and the ruler is master of the servant. The lack of separation between the natural and the spiritual, between servant and master, is shown by the manner of birth.

"And after that came his brother out, and his hand took hold on Esau's heel."

Distinction without separation is a law inherent in the nature of Creation and its Governing Principle—God; a law which compels unbroken continuity or unity, but which also compels positive distinction between the human and the divine. One of the mistakes of Christendom, consequent upon misunderstanding and misinterpretation of the Scriptures, has been that arbitrary separation of God from Creation which has led to like separation of His Christ from Humanity; a separation necessitating some scheme by which the gulf could be bridged, this bridge the only means by which man could find God. All that can be said in favor of this scheme is that it is consistent with the original mistake, and consistency is always a virtue. It is unnecessary, for logic shuns no separation but distinction

instead ; a distinction which, adhered to in individual thought, gives an open road from God to Humanity in which, as the soul travels toward God, are found no insurmountable obstacles, no impassible gulfs.

The hand of the master lays hold upon the heel of the servant, and the servant has but to see and use this powerful hand to become Lord where he has been slave. The soul's journey from servitude to mastery, from Adam to Christ, is along that unbroken line of continuity necessitated by the relation between Cause and Effect, and illustrated by the Book of Genesis.

As "in the beginning" God and Man are distinct but not separate, so throughout that journey of the soul, which is finding and proving Man's divinity as supreme over his humanity, are these distinct but not separate. And at its end where the divinity is *established* in power over the humanity, they are distinct and not separate still ; a distinction which compels an eternal unity.

God in man through His Christ is the great mystery, solvable only by the human soul for itself ; and not by creed and doctrine, but by following that "light which lighteth every man that cometh into the world" till it stands over and reveals the inner house in which the divine child lies. It is the "priesthood after the order of Melchizedek," and not the priesthood after the traditions of the elders, that will reveal the true God and the true Christ to a blinded Humanity, and point the true, the living way to the finding of both.

The literal acceptance of this portion of Genesis as the truth, makes Jacob as the robber of his brother a most despicable character. He takes advantage of Esau's hunger to steal the birthright from him which is his as the eldest, a proceeding which can hardly fail to arouse one's contempt. But seen according to the symbolism of the Book it carries out the necessity compelled by the sequence of cause and effect, by that distinction without separation which always was and ever will be.

Inherently the divine is stronger than the human. Man's supreme strength lies in his Likeness to God rather than in his differentiation from God. The "birthright" therefore, belongs to the likeness rather than to the differentiation ; to Jacob rather than to Esau. But the soul, till through experience it has proved the futility, will sacrifice the eternal to the temporal ; will give that, which once gained would be an eternal possession, for that which meets only the need of the present moment.

"And Esau came from the field, and he was faint : And Esau said to Jacob, Feed me, I pray thee, with that same red pottage ; for I am faint."

That same red pottage. Ignorant of the value of the spiritual, of the verities which outlast the things of time and sense, living on the plane of sensation how we crave a repetition of what has afforded us a momentary satisfaction !

For this present gratification we give up or sell what otherwise we might have, but which we can not possess except we pay its price. We renounce that birthright which is ours through our relation to God for those things which are ours through our relation to environment ; and we continue to serve, when we might rule. We remain subject to time, when we are heirs of eternity. We are "faint" again and again, and yet again, when we might, by use of our birthright, be filled with the meat which perisheth not. Continuing to live unto the present fact, we become dead unto Christ, the eternal truth ; and from this dead the Christ must some time be resurrected as our only salvation. We sell the eternal for the temporal, and only as we prove the pitiful inadequacy of what we receive to meet the growing needs and demands of the soul, do we see our mistake and reclaim our birthright, regretting that we have despised it ?

Tell the average man to-day, "Do this, and you will put a thousand dollars in your pocket, but you will injure your own soul," and will he not make sure of the dollars and take his chances of the injury ?

Once confronted by the spiritual ideal, becoming capable of conceiving it, to continue to live according to the cravings of the sense-nature is to "despise" it ; and never till we truly desire to *be* what we dimly see, till we are ready to sacrifice present gratification for future possession, will we appropriate and use that birthright which makes us become that ideal.

Understood, this incident offers one of the most helpful lessons, teaching not only the possibility of self-mastery, but how it eludes us. This magnificent mirror, Genesis, in which human nature with its limitations and weaknesses, its capacity for both good and evil is reflected, reveals us to ourselves as we look within it. We see not only Nature as she is, but those grand possibilities which await us when we have learned to read her language and make use of what she offers us.

We trace, dimly at first, that divine pattern which we are to fill out and embody as we learn to rule, having first served our apprenticeship in her workshop. First here and there a fugitive line, at last its symmetry, beauty, and unity break upon us, and we begin to know as we are known. Originally perfect and like unto God in being, that likeness and perfection are regenerated through self-conception.

INTERNATIONAL BIBLE LESSONS.

September 5.—GENTILES GIVING FOR JEWISH CHRISTIANS.—2 Cor.
9 : 1-11.

Golden Text.—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.—2 Cor. 8 : 9.

A characteristic of the soul not yet awakened to its destiny through knowledge of its origin, is selfishness ; desire to gain for itself what affords gratification, irrespective of gain for others.

One of the first indications of awakening is willingness to give that others may have. To give as a duty is good ; to give as a privilege is better. The soul that is awakening to the hidden truth, that begins to catch a glimpse through the clouds of sense-existence of the divine ideal, is stirred with new desires and new feelings born of it.

It sees "our" rather than "my" Father ; and through recognition of the one Lord as the same for all men, who have, therefore, a common destiny, it knows that its own real gain is wrapped up in the gain of the whole ; and if it has acquired knowledge and possessions in advance of other members of the human family, it is to minister with both unto the rest, if it shall act according to the truth discerned and professed.

To acquire is not always to gain. Gain depends upon the use made of what is acquired. To hoard is to lose ; to give with the right motive is to gain. To refuse to give that others may be helped, for fear that one will not have enough for himself, is to deny what one claims to hold as truth.

Especially is this true of those who, as finders and followers of esoteric rather than exoteric Christianity, fail to give to their utmost to provide adequate supply for humanity's highest needs. Great as is the need for physical bread and meat, nourishing soul-food is needed even more ; and above all duty and obligation, it is an honor to be able to give and a privilege to give it, whether the giving be direct or only indirect by providing the means for the giving.

Though it is said that the last enemy to be overcome is death, his twin-brother, who prevents the willing losing of what is held dear, is selfishness ; and without losing there is no finding that which has enduring value.

"He which soweth sparingly shall reap also sparingly ; and he which soweth bountifully shall reap also bountifully."

Paul, above all the apostles, demands performance as well as profession ; proof as well as theory. He recognizes that to abstain from giving shuts the door of the soul, and to give opens it. When it is closed the higher spiritual can not enter. There is no loss like self-robbery.

September 12.—CHRISTIAN LIVING.—Rom. 12 : 9-21.

Golden Text.—Be not overcome of evil, but overcome evil with good.—Rom. 12 : 21.

The true Christian life is the one that makes more effort for performance than for profession, where deeds usurp the office of the tongue. Acting according to the Christ-ideal in the soul is the way of living that brings daily reward and ultimate victory over all that makes afraid.

The individual life must be a likeness of the divine life to be a truly Christian life ; and as thought generates feeling, and feeling prompts action, the patterning must be done in thought to be effectual. Paul's advice in this chapter is most valuable. He sounds every note in the scale of daily living, and points out the first requisite—"Let love be without dissimulation."

Do not pretend. Better be an honest opposer of righteousness than a pretender. Sincerity is the first essential. Self-deception results in self-delusion, and self-delusion in self-robbery.

If you find it hard to love your fellow-men do not supply your lack of love with hypocrisy, but go to work to cultivate love in thought. Think lovingly, compel yourself—for you can—to think lovingly of and toward them, and then you will come to abhor that which is evil, (9) but not the evil-doer.

And this is the line of demarcation drawn so sharply in word and life by Jesus the Christ, our example. We mistake, if we are not careful, abhorrence of the individual for abhorrence of evil. "Neither do I condemn thee. Go and sin no more." Condemnation of sin, but not of the sinner, is the keynote of Jesus' life and work.

Understanding of the nature and origin of sin is necessary for condemnation of sin, and the esoteric Christian has this understanding, which obliges him to watch and pray without ceasing, lest he enter into temptation by thinking the thoughts that accord with his sense-nature instead of those which accord with his God-likeness. It is thoughts, and the feelings they beget, that make or prevent the truly Christian life.

With the Christ-ideal in the soul, sincerity of purpose and right thoughts, nothing worth having is more than temporarily

impossible. We shall be "not slothful in business," for we shall see that it belongs to us and not to the Lord to transact the business and attend to the affairs of the sense-plane. In this way, and not by sitting still saying "the Lord will provide," shall we serve the Lord.

We shall rejoice in hope (12) for what we have not yet accomplished, knowing that it will be accomplished, and be patient while we are doing that which eventually shall yield this result.

We shall bless and never curse, even though we are cursed (14), knowing that no curses can remain where there is no soil in which they can take root. Retaliation will be impossible, even with great provocation, and persecution will but make us strike our roots deeper in the eternal.

We shall so feel our common humanity that in the strength of our revealed divinity we shall be able to "rejoice with them that do rejoice, and weep with them that weep," helping them the while to find the same strength that turns the weeping into joy, the tears into songs of praise.

Worldly riches (16) will not have their old value for us. As weighed in the balance against the eternal possessions, they will be found wanting. We class them as adjuncts and accessories, not as finalities.

We cease to be wise in our "own conceits"—the views and opinions founded upon fundamental error, and become rather as little children in the kingdom of heaven, exchanging truth for mere knowledge.

We do our best to "live peaceably with all men," willingly—nay more, lovingly, giving food and drink, both material and spiritual, to any would-be enemy, making of each one, whether it be an individual, an experience, or an impulse within ourselves, a friend.

We think the good, look for and see the good, within and without, and so use the good to the overcoming of evil, which effort keeps us from being overcome of the evil, and our individual overcoming, our Christian life, helps to bring the whole world unto God.

September 19.—PAUL'S ADDRESS TO THE EPHESIAN ELDERS.—Acts 20: 22-35.

Golden Text.—Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.—Acts 20: 35.

With all giving, and with all willingness to give, there is one last great gift to be given—one's self. "Greater love hath no man than this."

To give up the personal preference and desire, and to be devoted singly and solely to keeping other souls in any and all

ways opening to the highest ends is a renunciation that is like unto the example of Jesus; an example offered in the life of Paul.

Such an one is "bound in the spirit," held to the life of self-sacrifice and effort by his own free will. Only the one so bound can accomplish the most far-reaching and lasting work, for he can be held to it only as he holds himself.

Freedom of the will is the bond of the spirit that makes the worker "prisoner of Jesus Christ;" so that he can say when meeting afflictions and persecutions—after the sense-man—"None of these things move me" (24). So bound, he cannot be moved from purpose or effort, for he counts not his life dear unto himself. He has made the great renunciation which lifts him above the sense-suffering as by a cross; and if it be one of crucifixion it is also one of glorification.

The sense-man seeks to draw all blessings to himself, the "prisoner of Jesus Christ" to send forth all blessings from himself, that others may have them.

The Paul seeks to finish his course with joy in the faithful finishing, rather than with the fame which goes with worldly favor. He shuns nothing (27) that his consecrated office demands of him, faithful to what it entails upon him, seeking to be honest rather than politic.

He places his teaching first and himself last, never sacrificing it or its demands to the exactions of blinded souls. He abjures honors for himself to crown it with all honor as the truth that is mighty to the saving of souls.

His warning note, "Take heed unto yourselves," comes from his own taking heed unto himself, and finding that all enemies are from within.

The one who is able to lose his life in order to find it, and thus prove that it is more blessed to give than to receive, will overcome covetousness because he is slaying selfishness. He will desire "no man's silver, or gold, or apparel" (33). He has more than these, that which endures when they fail. He will labor "to support the weak," the disciple becoming as his Master.

We worship God when our thoughts are in Harmony with His purposes concerning us. Words and acts are simply the external symbols of the thought.—*Charles B. Patterson.*

THE MASTERY OF FATE.

"Professor Tyndall's thoughts were not limited to physics and allied sciences, but passed into psychology."

"Led as he was to make excursions into the science of mind, he was led into that indeterminate region through which this science passes into the science of being."

"Rightly conceived imagination is the power of mental representation, and is measured by the vividness and truth of this representation."

"This constructive imagination is the highest of human faculties."—Reminiscences of Professor Tyndall, by Herbert Spencer.

Have you looked upon your imagination, your power of mental representation, lightly, esteeming it of little real value? Or have you perhaps feared it as something that would lead you into all sorts of vagaries and mishaps?

Either view is a limited one and had best be exchanged for another yielded by some understanding of what you are and to what you are destined. The Science of Being shows you that your power of mental representation is a God-derived power, and that happiness or misery depend upon your use of it. Imagination can be, is both destructive and constructive; destructive when the power of mental representation is ignorantly used; constructive when it is wisely used.

You want happiness instead of misery, strength instead of weakness, power in place of subjection. The way to get what you want is wise, enlightened use of your power of mental representation.

You are, but except what you are be mentally represented to yourself, you will not gain what you seek.

There is no other way of obtaining health, power, and peace as *permanent possessions*; and this is why the whole human race is groaning and will continue to groan under a burden of suffering, for as long as the imagination is used according to sense-consciousness, woes and miseries will be created. "As a man thinketh"—as we use our power of mental representation, so will our condition be.

What are you in your real being? Have you given sufficient attention to these principles to enable you to grasp your true, eternal nature? To see, by means of logic, that you are the perfect expression of the Absolute? That you are complete and whole as the Idea of the Infinite mind? That all is in you and

nothing is outside you? That all lack, all limitation and imperfection is in self-recognition and not in what you are?

If you can get away from sense-consciousness long enough to follow a deductive train of thought, and see what you are according to the sequence of Cause and Effect, in contrast to what you seem to be on the objective plane of existence, you have taken the first step in the right direction. Your next step is mental representation—right use of your imagination. Here is the secret of all success, of all advance in realization.

As a living soul you have first to find and then appropriate your real being. You must grow to feel it, as well as discern it through the sequence of cause and effect. You will feel it only as you appropriate it, and you will appropriate only as you mentally represent it to yourself. This is constructive imagination—using your power of mental representation according to fundamental and changeless truth.

In other words, think of yourself as you are in your real being, instead of as you seem on the objective plane. To think of yourself as you seem on that plane is to re-present the seeming. To think of yourself as you are ideally, is to re-present that ideal. You will know your true being only as you re-present it. You will continue to know the seeming if you continue to re-present it. To re-present the seeming is destructive imagination. To re-present the ideal is constructive imagination.

Though your real being—the God-Idea—is in itself, *it is not for you* till you re-present it. Though subsistent it will become existent only through your re-presentation.

What are you presenting for your own recognition? You have a sense of pain, and at once you re-present that pain by thinking "Oh! dear me! how my head aches! What shall I do? It aches so hard I can not hold it up!"

First a sense, then a thought—mental representation—then an established tendency in consciousness. This order keeps sense-consciousness the be-all and end-all of existence. To break this condition mental representation must oppose the sense instead of conform to it. There must be re-presentation, not of the sense, but of the truth. This is your power and opportunity. To re-present the sense is to increase its strength and compel its re-appearance. To re-present the true being, opposing it to the sense, is to increase your recognition of that being and decrease your recognition of the sense.

You compel the appearance of your highest, which waits this compelling at your hands. It is, but it can not appear till you do your part.

Think a moment, and you will see that existence, daily living, is made up of what we mentally present to ourselves. The thought-world is the world we live in while we look upon an exterior world. The sum of our thoughts is the sum of our joys or miseries. The quality of our thoughts is the quality of our sensations. We

allow a sense-impression to give quality to—to govern the thought, instead of making our thought change the quality of our impression.

We re-present, or present anew, our sensation as our thought. Our self-idea or self-representation is according to our sense-impression and contrary to truth. Practically, we are our self-idea, whatever we are ideally. Hence, as souls we will never know, feel, and be our best and highest till our self-idea is like our God-being; till we have re-presented that being to our consciousness.

In being, you are the expression of the Absolute, or God. In self-consciousness you are what you think you are, for you are your own self-idea. You are what you present for your own recognition. You have power to present for it the eternal real, to re-present the God-idea. You are a free agent. You are able to think as you choose and to choose what you will think. You are free to ascend or to remain on the natural plane of sense-impression. You are free to form your self-idea according to sense, or according to logical sequence and necessity. You are free to think from influence or from choice; to re-present the thoughts of an ignorant humanity, or those of an enlightened individualizing soul.

Your presentation to your own recognition is always a re-presentation. You tread the round of sense, thought, and feeling till, through experience, you become able to follow the round of clear vision, thought, and feeling. The one leads down to death, the other up to life eternal. You can re-present sensations continually—you call them physical—or you can re-present what spiritual insight reveals.

For you, as a soul, imagination creates. It did not create you, but it creates *for you*, as, or according to the way, it is used. Never think of the imagination lightly, for it is a mighty power. It makes you the magician. You can summon what you will by means of it. Whatever you command to appear before you will appear, for it is the power of re-presentation. If it is destructive you are the black, if constructive, the white magician.

To be truly constructive it must re-present the true and eternal, or form, as your self-idea, the likeness of the God-Idea. Then you will build "according to the pattern shown you in the mount," making your bodies "the temple of the living God." When imagination forms as your self-idea that which is unlike the true being, re-presenting the sense-beliefs of the human race, you are building that which shall be overthrown till not one stone rests upon another.

You are the son of the carpenter. You are a builder, and build you must. You are building all the time, whether you are conscious of it or not. You are presenting patterns to yourself continually, according to which the building goes on. You are building up a self-consciousness according to pattern. You are

making *your* self. See to it that *your* self is like *the* self which is like unto God. Present this Likeness to your own recognition, thus re-presenting it according to Original Design.

Be thankful for your power of mental representation, and use it reverently and wisely, lest it use you through your ignorance of its nature. "Vain imaginings" are those mental representations, those thought-pictures, which can not draw the soul forward in an ascent; which tend to keep it down to the plane of sense-impression.

This bundle of sensations which is called man, and whose end is death, is the product of destructive imagination. The incarnated Christ is the product of constructive imagination. Jesus of Nazareth is our example. He builded according to the Divine Likeness. He did not say "I and my physical body are one," but "I and my Father are one." He re-presented his own God-being by making his self-idea in accord with it, thus presenting that being for incarnation.

If you do not understand this last statement, read it slowly three times before you go on.

Our real being is incarnated only as it is re-presented to the Soul as its self-idea.

Read that sentence very slowly weighing each word.

The explanation of "Reincarnation," the key that unlocks its measure of truth and locks up its greater measure of error, is found in it. You are a student you know, not merely a superficial reader; were you not you would not seek to trace and prove the principles of the Science of Being. The student does not merely seek to know. He desires to know that he knows; therefore he thinks as he reads.

Go back to the beginning and read this article over again if you are puzzled.

Ideally, or according to the law of Cause and Effect, we are God-like and perfect in being. Practically, or according to self-consciousness, we are very far from God-like and perfect; and this is because, practically, or as a matter of feeling, we are our self-idea.

The great power, which, if you will, you can wield to-day, is that of constructive imagination. You can build in thought, and if you build according to the true, therefore the eternal pattern, your work will endure. There will be no aches, pains, and miseries in your building for they are not in the pattern. They are on the plane of sense-consciousness and your pattern is not there. You are not there, for you are not held there by your pattern. A temporary sense can not chain you to its level. You know that you are ascending, for heaven is coming nearer.

How are *you* thinking? What is *your* pattern?

THE BREATH OF LIFE.

(When there is need for patience.)

I know that time is but my own perception and feeling, and that what seems to me a long time is only a moment in the great all.

I know that with the Lord a thousand years is as one day.

I know that my real being is the same during all this change in perception and feeling that I call time.

I know that this real being of mine is working out its own manifestation, and I can wait. All is good, there is no evil anywhere. I can see the end of time, for I was before it and I shall be after it. I am only getting acquainted with my own nature and finding its Principle.

I welcome all I experience. I am willing to let patience have its perfect work.

I would be made perfect and entire in self-recognition and realization even as I am perfect and entire in being.

I welcome the making. There is no pain or sorrow in it. Disappointment is only a letting go to take a better hold.

I am able to meet and master all that time brings me, for I am only proving my own possibilities. I need to prove these, to know that I know.

I have patience with all limitation, for by it I prove the unlimited. All that I encounter in time is friendly and I will make none of it an enemy.

Now, this moment, I am able to overcome all that seems hard and unpleasant, for I have dominion over all things as my birthright.

"He that endureth to the end shall be saved" from the necessity for endurance.

I know that I, in my real being, am free from all that afflicts, and that I suffer only in my sense-consciousness.

I have God-given power to rule this consciousness. I am ruling it with patience and steadfastness. The way is short and the work is easy, for the Christ is my Helper and Comforter.

The Son of God is with me, and he helps and strengthens the Son of Man.

I am that I am, and no thing or experience in time can change my being. I have taken His yoke upon me and the Christ works with and for me.

I am housed in God all the while I look upon the mortal.

I am able to wait for manifestation of the immortal, for I know that it is.

I am, and nothing can make me cease to be.

Time and space are naught for me who am more than they. I speak and they obey.

All is here and now. The work that is proof, is being done. I am.

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EDITORIAL.

The second year of *THE EXODUS'* existence closes with this number. By this time will have been discovered what, perhaps, was not obvious in the beginning, viz., that its purpose is specific, not general. It does not aim to be a miscellaneous magazine—to fill this field already well and abundantly occupied. It aims to be educative rather than entertaining; to be permanently, instead of temporarily, helpful through the educative work it seeks to accomplish; for lasting benefit comes only from self-helpfulness.

It has a clearly defined and steady course to steer toward no obscure but an already visible haven. It ignores no sunken reefs or boiling eddies, but recognizing that they lie in the way, and that those who would reach the haven must meet and encounter them, it endeavors to point out the track that brings the voyager successfully around and through them.

THE EXODUS desires to ignore nothing encountered in attempting to solve the problems of existence, but to explain everything, so far as the understanding of the editor permits; and to stand upon its merits, maintained by recognition of its place and usefulness rather than by self-praise and appeals to the generosity of its readers.

It will begin its third year with the same singleness of purpose, and with the hope, born both of earnest desire to "make the world better by having lived in it," and of the yearning love for the individual soul that would lift from it its sufferings, that this coming year may bring to both editor and reader a deeper and stronger realization of the almightiness of truth,

and the littleness of temporary personal limitations. The present departments will be continued and as increase in the number of subscribers permits, others will be added. All effort will be made to meet the reader at every point where he has need of help to see and perform.

URSULA N. GESTEFELD.

A TRAINING CLASS FOR TEACHERS OF THE SCIENCE OF BEING will be opened by Mrs. Gestefeld, in Chicago, on November 3d, and continue for four weeks. The work of this class is designed specially for those who wish, through understanding of fundamental principles and what they connote, to teach these principles systematically, rather than talk about them desultorily. The student must be acquainted with them as presented in *THE EXODUS*, or by Mrs. Gestefeld in her classes, to secure admission to this class. Private instruction preparatory to it can be arranged for on application to Mrs. Gestefeld, the Ontario Hotel, North State and Ontario Streets, at any time after October 1st.

IN PREPARATION,

and to be ready during the coming winter.

THE BUILDER AND THE PLAN.

This will be a Text-book of the Science of Being as taught by Mrs. Gestefeld, containing her deductions and illustrations as given in her classes in recent years. It will be concise and comprehensive, covering the whole ground of the science in outline, and opening the way for systematic investigation of the variety of detail within it. It will offer logical deduction and scientific trend, in place of philosophical speculation, and serve as a guide—it is hoped—in the labyrinth of revived metaphysics where so many are wandering blindly to-day. It will explain "Reincarnation" and other vexed questions, and present the essence of Oriental philosophy after it has been extracted from the mystifying coloring of time and place. It can be used to advantage by teachers in their work, by their pupils, and by men and women everywhere who desire to prove the worth or worthlessness of modern, in contrast to traditional teaching as to origin, destiny, and what lies between.